Right Reformation:

OR,

The Reformation of the CHURCH of the NEW TESTAMENT,

Represented in

GOSPEL-LIGHT:

In a Sermon preached to the Honourable House of COMMONS, on Wednesday, *November* 25. 1646.

Together with a REPLY to the chief Contradictions of Master *LOVE'S* Sermon, preached the same day.

Published according to order, for the good of the Faithfull, at their desire.

By WILLIAM DELL, Minister of the Gospel, attending on his Excellency Sir *THOMAS FAIRFAX*.

John 7.12. And there was much murmuring among the people concerning him; for some said, He is a good man, others said nay, but He deceiveth the people.
John 16.3. And these things will they do unto you, because they have not known the Father, nor Me.

Credo me Theologum esse Christianum, & in regno veritatis vivere; ideo me debitorem esse, non modo affirmandæ veritatis, sed etiam asserendæ, & defendendæ, seu per sanguinem, seu per mortem. Luther.

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TO

THE HONOVRABLE THE COMMONS

Assembled in PARLIAMENT.

Honourable and Worthy,

AS the LORD represented these *truths* to you *before*, in the *Ministery of the Word*; so now *again*, He *offers* them to your *second* consideration, in this *Printed Book*; because he hath a *minde*, you should *take notice* of them. And I must needs say, it is the LORD's *voyce* to you; and I *hope* he will move your *hearts*, to *regard* it; though *Satan* hath *mightily* bestirr'd himself, by casting an *ill Vizzard* upon the *Truth*, to make you *dislike* it. But if you *like* CHRIST the *worse* for a *Face spit on and buffeted*, you may want a SAVIOUR: And if you like the *truth* of CHRIST the

worſe for a *ſcratcht* Face, you may make *your dwelling* place, with *Errour* & *Humane Doctrines*, wch are all one. *Micaiah* had no ſooner delivered the *truth* of GOD, but there was a *Falſe Prophet*, to *ſmite him on the face*: the LORD no ſooner prepares Inſtruments to *reveale* his *truth*, but *Satan* hath his *inſtruments*, ready to *turn the truth of GOD into a lye*. And this GOD *ſuffers* to be done, to *exerciſe* your *skill* and *wiſdome*, that you might *learn*, not to be *offended* at the *truth* with the *World*; but to *receive* and *love* the *truth*, notwithſtanding all the *indignities* and *reproaches* of *men*. When you *reade* what you have *heard*, you muſt needs *acknowledge* it to be the *minde* of GOD, if you received the *anointing* of the *Spirit*: and the *truth* herein contained, ſhall *prevaile* with all that *belong* to GOD. For my part, I am not *carefull* touching the *ſucceſſe* of it, I can *truſt* GOD with *that*, whoſe *Word* it is. For, as the *Doctrine* of the *World*, hath the *weak* power of the *World* to *carry* on that; ſo the *Doctrine* of *Ieſus Chriſt*, hath the *mighty* power of GOD to carry on *that*; and the power of GOD in the *World* ſhall as ſoon be made *void*, as the *true Doctrine* of the *Goſpell*, though called *Errour*, *Hereſie*, & *Schiſme*, and have all the *miſguiſes of Hell* put upon it. The *truth* you then *heard* delivered, and may here

here *reade* again, ſhall carry all *oppoſition*, and *oppoſers* before it, and *none* ſhall be able to *ſtand* againſt it, that *ingage* againſt it: And of this, both *your ſelves* and *this generation* ſhall be *Witneſſes*.

If any think that I gave too much power to CHRIST, in the *Reforming* of the *Church*, his *own* Body; let them *conſider* again, that *too much* cannot be given to CHRIST in GODS kingdome, ſeeing *he is all in all in it*. Neither is that *exaltation* the *Goſpel* gives to CHRIST in *this* Buſineſſe, any *diminution* to *your ſelves*: neither by making CHRIST *all* in the *Kingdome* of GOD, are you made ever the *leſſe*, in the *Kingdomes* of this *World*. But what ever *power* the Word of GOD hath *given* you, I will *deny* you *none* of it; nay, I will be among the *firſt*, that ſhall *attribute* it to you. And do deſire, you would no more any of you be *diſpleaſed* for attributing the *Reformation* of the *Church*, to CHRIST alone, then the *Redemption*, *Iuſtification*, *Sanctification*, or *Glorification* of it, to CHRIST *alone*: The *former* being every whit, as *great* and *glorious* a work of CHRIST, as the *latter*. I do moſt *willingly* allow you your *Thrones* in the *Kingdoms* of this *World*, but only deſire to *reſerve* to *Chriſt* his *own Throne* in the *Kingdome* of GOD.

There are thoſe *indeed* that would *lift* you up to *this* Throne, not becauſe they would have *you* ſit there, but place *them* there: they would aſcribe to *you*, the *power* only due to the *Sonne of* GOD, not becauſe they would have *you* uſe it, but would *uſe* it *themſelves*; they would *derive* power from *you*, to do *that*, which they ſay *you* cannot do: and the *power* they attribute to *you* in the *things* of GOD, they ſay, is not *well* in *your hands*, but in *theirs*.

And here I would *deſire* you, to *take notice* of the working of the *Myſterie of Iniquity*, from the *Head*, to the very *Little-toes* of the *Man of Sinne*: At *firſt* you know the *Pope* intereſted himſelf in the *Emperour*, and *Powers* of the *World* (for his own *advantage* and *ſupport* no doubt, rather then for *theirs*) after, the *Prelates* ſucceſsively, ſaid to *worldly* Kings, *Lend us your power, and we will lend you ours*; Let our *ſpiritual* power deale in *temporal* things, and your *temporal* power ſhall deale in *ſpirituall* things: and ſtill the *Clergy-power* (which call'd it ſelf ſpiritual) ſo *linkt* it ſelf with the *temporal*, that the *power* that was *not of God*, might be *upheld*, by the *power* that *was of God*; and (having got this advantage) they cried, *Deſtroy one*, *Deſtroy both*; and ſo the *Prelates* were wont to ſay, *No Biſhop, no King*. And

their

their *ſucceſſors* in the Kingdome of *Antichriſt* ſtill cry, *No Miniſter, no Magiſtrate*; and ſo ſtill mingle *intereſts* and *powers* with the *civil Magiſtrate*; that under the *Magiſtrate*, the *power* of GOD, they might *cunningly ſhrowd* that *power* that is *not of GOD*. And thus they ſtill, under the *name* of the *Magiſtrate*, ſeek *themſelves*, and the *drawing* of that *power* that is *only* his, from *him* to *themſelves*, to whom it doth not belong: Being, in the mean time, *really* againſt *Magiſtracy*, further then it is *ſerviceable* to their own *ends*. Whereas, we reckon *Magiſtracy*, not *leſſe Magiſtracy*, no *leſſe* the *Ordinance* of GOD, though we *ſuffer* under it, and by it.

This *Clergie-Antichriſtian* power where ever it is, will ſtill *ſit* upon the *power* of the *Nation*; the *power* of *Antichriſt*, ſo domineering over the *powers* of the *World*, that none but the power of CHRIST can caſt it *off*. That will ſtill be *uppermoſt*, what *power* ſoever is *ſupream*. Beſides all the experience of *former* Ages (which is the *greateſt wonder* in the World, that men conſider not) GOD gives you *ſparklings* enough of it, in *this* Age; ſome preaching, That the *government* of the *Church* (which they make *outward* and *viſible*, and over mens *eſtates*, *bodies*, and *lives*,) belongs not to *King* nor *Parliament*, but to the *Miniſters*

niſters and their *Elders*: and better it is, there ſhould be no *government at all* (ſay they) then not in *their hands* by whom it *ſhould* be. And here lyes the *Myſterie of Iniquity* in this, That they make the *whole Kingdome* a *Church*, and then require a *power*, *authority* and *juriſdiction* in their *Church-Kingdome*, which the *Magiſtrate* is not to *deale* withall, but *themſelves*. Whereas *we* acknowledge the *whole power* of the *Kingdome*, to belong to the *Magiſtrate*, and onely give unto Chriſt the power of his *owne* Kingdome, which is not of the *World*, but *ſpirituall* and *heavenly*.

And here alſo, *fully* to deliver my ſelfe from *miſapprehenſions*, I underſtand not by the *Church of* CHRIST, any *company* of men whatſoever, who under the notion of a *Church* or *Saints*, or any other *title*, may pleade *priviledge* or *exemption* of their *lives*, *liberties*, or *eſtates*, from the *power* of the *Civil Magiſtrate*; for that were to juſtifie the *Papal*, *Prelatical*, or any other *government* of a *newer name*, which under pretence of *Ius Divinum*, ſhall *ſet up* and *exerciſe* an *outward* and *viſible* power and juriſdiction, *free* and *exempted* from the *authority* and *power* of the *civil Magiſtrate*; which I utterly both *deny* and *deteſt*, as *Antichriſtian*.

And

And therefore, I humbly repreſent, how *prejudiciall* this may prove to you in the *end*, to ſuffer a *Generation of men* in the Kingdome, under the name either of *Church* or *Clergie*, whoſe *power*, *preferment*, and *intereſt* is different and *excentricall* from the *power*, *welfare*, and *intereſt* of the *Kingdome*; and what a *ballance* they may prove againſt the *State*, where they live, in *turning* and *tumultuous* times, as they *themſelves* know, ſo (I hope) *you* clearly *perceive* it, as well as *they*. How they already dare lift up the *Head* againſt you, *who* ſees not? How do they *manifeſt* their diſcontents againſt you, in *Pamphlets* and *Pulpits*, in their *Sermons* and *Prayers*, becauſe you have not ſetled the Government, they have *ſtudied* out for you, as *Ius Divinum*, and the *certain* and *unchangeable* minde of GOD; though they can neither make it out, to *your ſelves*, nor to any body *elſe*, by the *Word*, that it is ſo. And how do they *labour* to inſtill, into the *people*, their own *diſcontents*; perſwading them, you have done *nothing at all*, becauſe you have not done *all* that ever they would have you do, though you can ſee neither *Scripture* nor *reaſon* for it. And for *this* cauſe, rendering you every where *odious* to the *people*. Many *other* things beſides, do they *ſcram-*

ble

ble up, and *uſe* againſt you, which they conceive may make for your *diſadvantage*, and *diſ-intereſt* in the *people*: becauſe they think, *they* ſhall never *get* much *higher*, except they make *you* a little *lower*; for they muſt (according to the *law* of *Antichriſt*) ſet their *feet* on *your power*, to get up to their *own*.

Some *diſcoveries* of this ſpirit you might ſee in Mr. *Loves* Sermon, *telling* you before your *faces*, and before the *people*; That *ſome call'd you a Mungrell Parliament*: Indeed the *King* (as I underſtand) call'd the *Parliament* at *Oxford* ſo, but Mr. *Love* was the *firſt* (for ought I can learne) that *ever* named *you* ſo, and I *wiſh* he may be the *laſt*, (but *any* Doctrine is *Orthodox*, out of a mans mouth of his *Order*) farther *threatning* you with a *diſcerning people*, to *look* into your *actions*, and to *ſpy out your boundleſſe priviledges*; as if you muſt do *juſtice*, not out of the *love* of *Righteouſneſſe*, but out of *fear* of Mr. *Loves diſcerning people*. Telling you alſo, The *Clergie* had done *as much* ſervice for you in their *Pulpits*, as your *Regiments* in the *Field*: that by this means he might *minde* you, what they can do *againſt you*, as well as *for you*, if you be not *ſervants* to their *deſignes*; for *they* that have *heretofore* been *for you*, can (if they

they pleaſe) turn to *others* againſt you, who ſhall be *more* for themſelves. And in many other things flying out againſt your *worthy Commanders* in the Army, upon *ſuſpitions* of his *own*; and againſt the *Articles* at *Oxford*, &c. For it is no *proper* Presbyterial Doctrine, that does not (at leaſt) *meddle* with the *affairs* of the *State*, which in time they may *hopefully* come to *order*. In *theſe* and *divers* other things, he took his *full* ſwinge, *all* of them (no doubt) deeply appertaining to the *myſterie* of the *Goſpel*.

The other things, he ſpake, to the diſadvantage of the *ignorant* and *weak*, and neither to the *Truths* diſadvantage, nor *mine*, I ſhall *clear* in a ſhort Reply, ſet after the Diſcourſe; and *ſo* ſhall *trouble* you no farther, with any *ſuch ſtuffe*, but only with a ſmart expreſsion, from one (it ſeems) of ſome note in the *Aſſembly*, who ſaid, *If the Parliament approved Mr.* Dells *Sermon, it were no blaſphemy to ſay, They were no Parliament.* So that it ſeems you ſhall be no *longer* a Parliament then you *approve*, what the *Aſſembly approves*; but the *Kingdome* hopes you are *built* upon a *better* foundation. And to *him* (who hath been ſo bold with you) I ſhall only crave leave to *Reply* in your preſence: If the *Aſſembly* (which I hope

they will not) ſhould *condemne* that Doctrine of the Goſpel for the *ſubſtance* of it, delivered then by Mr. *Dell*; it will be *no blaſphemy* to ſay, *They are the enemies of the truth of Chriſt*: *And* (I hope) *the laſt prop of Antichriſt in the Kingdome.*

For your ſelves, Honourable and Worthy, I beſeech you conſider, that GOD is *wonderfull in counſel, and excellent in working*; and that *all power* is given to CHRIST, in *Heaven* and in *Earth*, that he might give *free paſſage* to the *Goſpel*. And therefore take heed, after GOD hath *bleſt* your *Power* and *Forces* in the *field*, and ſubdued that *Malignant* power that was againſt you, and hath given you a *little peace* and *quietneſſe* in the Kingdome; *you* do not now *begin* your *affaires* with *diſcountenancing*, *diſreliſhing*, much leſſe *condemning*, the *faithfull* and *true* Word of GOD, witneſſed in the *Scriptures*, and *confeſt to* by the *faithfull* and *Martyrs* of *Chriſt*, in all *Ages*; and with the *ſetting off* from you, that *Miniſtery*, that hath *moſt* of the *Spirit* in it, leſt the Lord withdraw his *preſence* from you, and your *latter end* be not *anſwerable* to your *beginnings*.

It might be eaſily ſhewed unto you, how many *great* and *wiſe* Kings and Magiſtrates, acting according to *humane* wiſdom and prudence, and

deſpiſing

deſpiſing or *neglecting* the *wiſdome* of the *Word*, have with all their *own wiſdome*, *prudence*, and *deſignes*, deſtroyed *themſelves*, and their *Kingdomes*: For it is written, *He takes the wiſe in their own craftineſſe*: And again, *The Lord knowes the thoughts of men, that they are but vaine.*

And therefore *renounce* the *wiſdom* of the *world*, with all its *fleſhly Counſels*, and cleave cloſe to the true, faithfull, and ſincere Doctrine of the *Goſpel*; and then, though you have many *enemies* and *Kingdomes* againſt you, you ſhall not be *moved*, but GOD will yet *eſtabliſh* you, in all the *ſhakings* of the World, and your *Enemies* ſhall be as a *thing of nought*. I ſhall no longer *detaine* you, but only deſire *this*, in the behalf of the *faithful*, GODS *peculiar portion* in the Kingdome, That you would not *ſuffer us* to be oppreſſed by our Adverſaries, who would uſe *your power* againſt *us*, not for *you*, but for *themſelves*: neither would *ſuffer them*, thus *publickly* and *ſhameleſſely* to call us *Sectaries* and *Hereticks*, who do believe and profeſſe the truth of the *Goſpel* in *ſincerity* and *ſimplicity* of heart, according to what we received from GOD; but that you would *ſuffer*, yea, *procure* us, to live *quietly* and *ſafely* under you, in the *faith* and *practice* of the *Goſpel*, we in *all things* obeying *you*, as becomes *Chriſtians*. The

The Remainder is, to assure you, That there is *no* man shall serve the *State* more *sincerely*, according to his *place* and *calling*; nor in more *faithfulness* and *humility* tender the *Truth* of GOD, either to *your selves* or the *Kingdome* (as occasion serves) according to the *measure of the gift of* CHRIST; Then,

Your Servant in the Gospel,

VV. DELL.

To the Reader.

CHRISTIAN READER;

THE *Times* we live in, are *dangerous times*; it is dangerous to *conceale* the *truth*, and dangerous to *publiſh* the truth; if we *publiſh* the truth, *God hath taught us, and we have heard and learn'd from the Father* we fall into the *hands* of *men*; if we *conceale* it, we fall into the *hands* of *God*. And therefore, in *this* caſe, in a *contrary* choice to *David*, I reckon it much better, to *fall* into the *hands of men*, then into the *hands of God*; ſeeing the *wrath* of *men* can but reach the *bodie*; but the *wrath* of *God*, *bodie* and *ſoul*. I ſhall therefore willingly confeſſe *Chriſt*, amidſt an *adulterous* and *ſinfull* generation, not doubting but *Chriſt* will confeſſe *me*, before his *Father*, and before his *Angels*. And for the *reproaches* of *men*, it is beſt *conquering* them, as *Luther* was wont to ſay, *Silendo & contemnendo*, by ſilence and contempt of them, ſeeing a man may as *eaſily* reſtrain *Satan* himſelf, in his various workings, as *ſtop* the *mouthes* of his *inſtruments*. And therefore it is good for us *Chriſtians*, to do the work of *God*, without ſo much as taking *notice* of *ſuch* men: and if ſometimes we are *ſenſible* of theſe things, becauſe we are *fleſh*, yet as we are *Chriſtians*, we are above them, in the *Spirit*, and ſee already in certain *faith* and *hope*, all *evils* and *enemies under our feet*: And therefore for Mr. *Love*, and other men of the ſame *mold* and *metal*, I am *reſolved* neither *now* nor *hereafter*, to take them into any *more* conſideration, then the *buſineſſe* it ſelf *neceſſarily* requires: and where they may be *omitted*, without *prejudice* to the *truth*, to let them *quite* alone: being every day, through the uſe of *affliction* enabled to *patience*, and through *patience* brought to *experience*, and ſo to a proportionable meaſure of *hope*: And *this* carries me above the *ſhame* of the *world*, in the *ſtrength* of the *love* of *God*.

For the *Doctrine* contained in this *Diſcourſe*, thou ſhalt not finde it *New light* (as ſome men *ſlanderouſly* affirme) but the *ancient light*, that ſprange forth in the *firſt morning* of the *Goſpel*, but was ſince *obſcured*, by the *New darkneſſe of Antichriſt*, which *theſe men love* better then that *old light*, and will by no means exchange

change the *one* for the *other*. But this *light*, that *now* after a *long night*, breaks forth again, in ſome of its *firſt glory*, let theſe menſet their *hearts* at *reſt*, for they ſhal never be able to *obſcure* it again; and the *fire of the Spirit* that GOD hath *kindled* in the Kingdome, they ſhall *never* be able to *quench*, with any *fire* either of *Earth* or *Hell*. And therefore we *fear* them not, though they breathe forth *threatnings* now; and ere long, are like to breathe forth *blood*: For by all their *ſubtile* and *induſtrious* actings, in the *end*, they ſhall not work the *truths* ruine, but their *own*. And *theſe*, as well as their *forefathers*, of the ſame *race* and *lineage*, in whoſe *ſtead* they are now *riſen up*, ſhall in *due* time become a *reproach* and a *ſhame*, and their *name* ſhall be for a *curſe* to all Gods *choſen*.

READER, It is my earneſt deſire, that the *Lord* would deliver thee from this *new form* of the *Myſterie of Iniquity*, which in every Age puts on a *ſeverall* form, when the *old* one is *diſcovered* by the light of the *Word*. And in this preſent Age, it is become, ſo *exceeding cunning*, and ſo *furniſhed* with all *deceiveableneſſe* of *unrighteouſneſſe*, under the form of *Righteouſneſſe*, that it ſeems to be the *laſt* and *ſubtileſt* work of *Antichriſt*, that is now in *hand*; and he that prevailes in this *encounter*, hath *Antichriſt* under his *feet*, for *ever*: but *none* are like to prevaile *here*, but the *Faithful* and *Elect* alone.

And therefore *hold faſt that which thou haſt*, *that no man take thy Crowne*; and conſider Chriſts *encouragement* to this work, in the following verſe; [Him that *overcommeth*, will I make a *pillar* in the *Temple* of my God, and he ſhall *go* no more *out*, and I will *write* upon him, the *name* of *my God*, and the *name* of the *City* of my God, which is, *New Jeruſalem*, which *commeth* down out of *Heaven* from my God, and I will *write* upon him, my *New Name*.] Rev. 3. 11,12.

Chriſtian READER, I commit *thee*, and the *Word* now offered to thee, in *this* Diſcourſe, to *God* and his *powerful bleſſing* and *wonderful working*; Remaining,

Thine in the Difficult, and Deſpiſed Service
of JESUS CHRIST in the Goſpel,

W. DELL.

RIGHT REFORMATION.

OR,

The Reformation of the Church of the New Teſtament repreſented in GOSPEL-LIGHT.

HEB. 9. 10.
Until the time of Reformation.

THE *natural man* (ſaith *Paul*, 1 Cor. 2.) *knows not the things of the Spirit, neither can he; for they are ſpiritually diſcerned.* Now a man that is not *born of God and his Spirit*, with all his parts, abilities, reaſon, wiſdom, prudence, learning, is but a *natural* man ſtill, and ſo hath no *right* knowledge of the things of God and his Spirit.

And *hence* it hath come to paſſe, that the *things of God* and his *Spirit* have been ſo *groſly* and *dangerouſly* miſtaken by the *world*, and the *carnal Church*. For all the *ſpiritual* things of *God* they have underſtood *carnally*, and have apprehended the *whole Scriptures* not according to *Gods minde*, but according to

 their

Antichrists Kingdome set up by the carnal understanding of the Scriptures.

their *own*; not according to the *sense of the Spirit*, but according to the sense of the *flesh*. And thus was *Antichrists* kingdome first *set up*, and thus it hath been *kept up* and *continued*; even by the *carnall understanding of the Scriptures*. For they have understood the *Church*, the kingdom of God in the world, *carnally*; the *rock* on which it is built, *carnally*; the *door* of this Kingdome *carnally*; the *lawes* of it *carnally*; the *liberties* of it *carnally*; the power, authority, government, glory, Officers, &c. *all* carnally. And to this very day, which of the *things* of God doth not the *carnall Church* understand *carnally*? Faith, hope, love, it understands *carnally*; Redemption, adoption, justification, sanctification, glorification, union with Christ, communion of the Spirit, accesse to the Father, together with Christ the *Head*, and the Church the *Body*, in their joint *unction* and *Officers*, and all other things, they understand *carnally*, and have a *fleshly* sense and apprehension of them.

The Reformation of the Church understood carnally.

And as they understand all *other* things of Gods kingdome *carnally*, so also the *Reformation* of it; and there are not *greater* and *grosser* mistakes about any of the *things* of *God*, then about *this*: men imagining the *Reformation* of the *Church*, which is altogether a *spiritual* and *heavenly* kingdom, after the manner of the Reformation of *worldly* States and Common-wealths, which only stands in *outward* things, and is brought to passe by *humane councels*, and *humane power*.

Now because this is not only a *grosse*, but a *generall* errour, in all sorts of people, both of *high* and of *low* degree, I shall indeavour, at this time, according to the good hand of God with me, to represent in some *Gospel*-light to this Honourable and Christian Auditory the *true Reformation of the Church of the New-Testament*: and *blessed is hee who shall not be offended at it*.

For this purpose I made choice of the words now read, *Untill the time of Reformation*.

For the better *understanding* of which, wee must read the *Context*:

Ver. 9. *The first tabernacle was a figure for the time then present, in which were offered both gifts and sacrifices that could not make*

make him that did the ſervice perfect as pertaining to the conſcience.

V. 10. *Which ſtood only in meats and drinks, and divers waſhings, and carnall ordinances* (it ſhould be *righteouſneſſes*, or *juſtifications of the fleſh*, δικαιώματα σαρκὸς) *impoſed on them,* μέχρι καιροῦ διορθώσεως, *untill the time of Reformation.*

In which words, the Apoſtle ſhews the *imperfection* of the worſhip of the *old Law*, becauſe it ſtood in *outward* rites, ceremonies, duties, performances, and ſo could not *make* him that uſed them and was buſied in them, *perfect as pertaining to his conſcience*; and therefore God did not *ſimply* and *abſolutely* impoſe theſe things on the *Church*, to *continue for ever*, but only untill the *time*, wherein *all* things were to be *reformed*, not only *evill* things, but *imperfect*. And then all that *outward* Religion was to be *aboliſhed*.

The imperfection of the worſhip of the old Law.

Now if the *law of Moſes* could not make men perfect, as pertayning to the *Conſcience*, much leſſe can any *new lawes* invented now. And if any *ſuch* lawes ſhould be *impoſed* on the people of God now, the *Goſpel* hath the ſame *ſtrength* in *it ſelf* to make them *void*, as the former; and alſo the ſame *ground* from them, becauſe all ſuch *lawes* and *ordinances* deviſed by men, cannot make them that obey and practiſe them *perfect as pertaining to the conſcience*: and therefore are *all* to be at an *end*, when the time of *Reformation* comes.

No outward law can make men perfect as pertaining to the conſcience, and ſo the Goſpel aboliſhes all ſuch outward laws impoſed on conſcience, as well now as heretofore.

Queſt. Now if you ask me, *when this time of Reformation was.*

Anſ. I anſwer: It was when *Chriſt came*; not a *ſervant*, as *Moſes*, but the *Son* out of the boſome of the Father, the *great Prophet* of the new Teſtament, whoſe *doctrine* was not *letter* as *Moſes* was, but *Spirit and life*: And *now* when *Chriſt* the *Miniſter of the new Teſtament*, came with the *miniſtration of the* Spirit, now was the *time of Reformation.*

In the time of the *Law* there were outward duties, and performances, and ceremonies, and ſacrifices, and *ſtrict laws* to injoyn the *obſervation* of theſe things, carrying along with them the *ſeverity* of death: and yet notwithſtanding all *this*, there was no *true* Reformation; but under all that *outward* Religion men were *inwardly* as corrupt and wicked as the very *heathen*: for all the *circumciſion* in the *fleſh*, they were uncircumci-

cumcised in *heart*; for all their outward *washing*, they were inwardly *unclean*; for all their *blood of bulls and goats*, their *sins* remained in their *natures* and *consciences*; for all their *strict forcing* of men to the duties of the *outward* worship of *God*, the people still remained *far* from God even in all those duties. So that notwithstanding the *outward* worship of *Moses* Law, the people remained *inwardly* corrupt, filthy, and unclean, and without any *true* Reformation before *God*; till *Christ*, who was *God in the flesh*, came with the *ministration of the Spirit*, and then *indeed* was the *time of Reformation*. *Until the time of Reformation.*

The thing then the *Spirit* would have us take notice of in these words, is this:

Doctr. *That the time of the Gospel is the time of Reformation.*

Whenever the *Gospel* is preached in the *spirit* and *power* of it, that is καιρὸς διορθώσεως, *the time of Reformation.*

For our more *orderly* proceeding in this Point, we will observe this *Method.*

1. Shew what *true* Gospel-Reformation *is*, and how it is *qualified*; that so you may the better distinguish it from *Political* and *Ecclesiastical* Reformation. Now *both* these I joyn *together*, because the *carnal Church* hath always *interested* and *mingled* it self with the *power* of the *world*, as being able to do nothing without it.

2. I will endeavour to shew to whose *hands* the work of *Gospel-Reformation* is committed.

3. By what *means* he to whose hands it is committed, brings it about.

4. The *advantages* of such a Reformation where it is wrought.

5 The *Use*.

The first General.

Gospel-Reformation: 1. What it is.

What true Gospel-Reformation is, and how qualified.

1. *What it is.* It is the *mortifying*, *destroying*, *and utter abolishing* out of the faithful and elect, *all that sin*, *corruption*, *lust*, *evil*, that did flow in upon them through the fall of *Adam*. Or,

It is the *taking away* and *destroying* the *body of sin*, out of the faithful

faithful and elect by the presence and operation of the *righteousnesse of God*, dwelling in their hearts by faith. This is true Gospel-Reformation, and besides this I know no other. This the Evangelical Prophet *Isaiah* describeth, Chap. 1.27. *Zion shall be redeemed with judgement, and her converts with righteousnesse.*

Now *Christ* dwelling in our hearts by *faith*, as he discovers, reproves, condemns, and destroys *sin*, so he is called *Judgement*: and thus is *judgement* to be understood in the *Gospel*-sense; and not *terribly*, as in the sense of the *Law*: and this *Judgement* shall at last *break forth into Victory*; that is, though *Christ in us* hath to do with many *strong* corruptions and lusts in the *soul*, yet at last he prevails against them *all*, and *Judgement breaks forth into Victory*, because Christ, the *Judgement* of *God* in the *soul*, must needs in the *end* prevail against every sin of *man*. Christ Judgement.

Again, Christ the *Righteousnesse of God*, as he makes us *righteous* with his *own* righteousnesse, and makes us *the righteousnesse of God* in him; so he is called *Righteousnesse*, not in *himself* onely, but in *us*: he is *the Lord our righteousnesse*: and by this *Judgement* and *Righteousnesse* is *Zion* and her *converts redeemed* and *reformed*. And so *true* Gospel-Reformation is the destruction of *sin* out of the *faithful*, by the presence of *righteousnesse*. Christ Righteousnesse.

And therefore you see how *grosly* they are *mistaken* who take *Gospel-Reformation* to be the making of certain *Laws* and *Constitutions* by the *sacred* power or Clergie, for *external Conformity* in outward duties of outward Worship and Government, and to have these confirmed by Civil Sanction, and inforced upon men by *secular* power; when in the mean time, all that inward corruption and sin they brought with them into the world, remains in their hearts and natures as it did before. After this manner the old *Prelates* reformed, who were wont to say to the Kings, *We will studie out the Faith, and you shall maintain it*: and the faith they studied and brought to the Kings, the Kings must maintain, and not question but that it was *Jure Divino*.

And thus you see in *general* what *Gospel-Reformation* is, and

and that it is a cleer different thing from Civil-Eccleſiaſticall Reformation.

2. Now in the next place let us ſee how this Goſpel Reformation is *qualified*, whereby the difference between *this* and the *other* will appear yet more *cleerly*.

Goſpel Reformation is 1. Spirituall

Firſt then, it is a *ſpirituall* Reformation. For as the *Kingdome* of Chriſt is a *ſpirituall* Kingdome, ſo *all* the things that belong to it are *ſpirituall* things; and ſo the *Reformation* of it. A *carnall* Reformation is not *ſutable* to a *ſpirituall* Kingdom. And *ſpirituall* it is, becauſe it proceeds from the *Spirit*, and ſtands in *ſpirituall* things, as you ſhall ſee more fully anon.

But now the *Reformation* of the *Civill* and *Eccleſiaſticall* State, is but a *carnall* Reformation, wrought by the power of *fleſh* and *blood*, and ſtands in *outward* and *fleſhly* things, as you ſhall preſently ſee.

2. Inward.

Secondly, It is an *inward* Reformation. For as the *Kingdome of God* is an *inward* Kingdome, (*the kingdome of God is within you*) ſo the *Reformation* that belongs to it is an *inward* Reformation. This *true* Goſpel Reformation layes hold upon the *heart*, and *ſoul*, and *inner man*, and changes, and alters, and renews, and reforms that; and when the *heart* is reformed, *all* is reformed. And therefore this *Goſpel Reformation* doth not much *buſie* and *trouble* it ſelfe about *outward forms*, or *externall conformity*, but onely minds the reforming of the *heart*, and when the *heart* is *right* with God, the *outward form* cannot be amiſſe. And therefore ſaith *Chriſt* touching the *worſhip* of the *New* Teſtament, *God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and in truth:* but ſpeaks not one word of any *outward form*. So that *God* in this *Goſpel* Reformation aims at *nothing* but the *heart*, according to the tenour of the *new covenant*, *Jer.*31.33. *This ſhall be the covenant that I will make with them after thoſe dayes, ſaith the Lord, I will put my Law in their inward parts, and write it in their hearts:* ſo that they ſhall not onely have the *Word* of the *letter* in their *books*, but the *living Word* of God in their *hearts*: and God intending to *reform* the Church, begins with their *hearts*, and intending to reform their *hearts*, puts his *Word* there, and that *living Word* put into the *heart* reforms it indeed.

But

But now *Civil-Eccleſiaſticall* Reformation is onely *outward*, and buſies ſt ſelfe in reforming the *outward man* in *outward things*; and ſo is very *induſtrious* and *elaborate* about outward *forms*, and outward *orders*, and outward *government*, and outward *confeſſion*, and outward *practice*, and thinks if *theſe* be put into ſome *handſomeneſſe* and *conformity*, they have brought about an *excellent* Reformation: though the *heart* in the mean time remain as *ſinfull*, *vile*, and *corrupt* as ever, and ſo altogether *unreformed*.

And ſo *this* Reformation is like *that* Reformation of the *Scribes* and *Phariſees*, notorious hypocrites, *who made clean onely the outſide of the cup or platter, leaving them all filthy and unclean within: and whited over ſepulchres, to make them beautifull outwardly, when inwardly they were full of rottenneſſe and corruption.* So *Civill-Eccleſiaſticall* Reformation makes a man *clean* outwardly, with an *outward* Confeſſion of faith, when *inwardly* hee is *all filthy* through *unbelief*; and *whites* him over with a few *handſome forms* of worſhip, when *inwardly* hee is full of *ignorance* of God, and *Atheiſm*. Matth. 23. 25.

Obj. Now if any ask, But muſt there be no *change* of *outward* things in the *Reformation* of the *Goſpel*?

Anſw. I anſwer, Yes; an *outward* change that *flows* from an *inward*: but not an *outward* change *without* an *inward*; much leſſe an *outward* change to *enforce* an *inward*.

3. It is a *thorow* Reformation, for it reforms the *whole man*; it reforms not the *ſoul* onely, but the *body* too, and the very *ſpirit* of the *mind*: the *ſpirit* as it *animates*, and *quickens*, and *acts* the body, is called the *ſoule*; as it is in it *ſelfe*, in its owne *nature* and *eſſence*, ſo it is called the *ſpirit of the mind*: and this *Goſpel* Reformation reforms *all*; that is, both inward and outward, and outward and inward man; yea, the inwardeſt of the inward man; and not only the *operations* of the *ſoul* in the *body*, but of the ſoul in *its ſelfe*. 3. Thorow.

But *Civill-Eccleſiaſticall* Reformation reforms by *halfs*, it reaches the *body*, and orders that, but attains not to the *ſoul*, much leſſe to the *ſpirit* of the mind.

Again, Goſpel Reformation reforms *ſin* wholly, aſwell

as

Isai. 1. 25. as the *man*; it rsforms all sin whatsoever: *I will turn my hand upon thee* (saith God, by this Gospel-Reformation) *and will purely purge away thy drosse, and take away thy tin.* It reforms a man not onely of *outward* sins, but of *inward*: it reforms him of *those* sins that seldom come forth into the *view* of the world, as Atheism, ignorance of God, pride, vain-glory, self-seeking, hypocrisie, carnal mindednesse, and all the *evil desires* of the flesh, and of the minde. Yea, it doth not onely reform all *evil* things in us, but all *imperfect* things; doing away *imperfect* things by the *coming* of *perfect* things, doing away our *own* strength by the coming in of *Gods* strength, and our *own Wisedom* and *righteousnesse*, by the coming in of *Gods* wisdom and righteousnesse.

But now Civil-Ecclesiastical Reformation reforms *sin* by the *halfs*, as well as the *man*; and so onely reforms *outward* and *grosse* sins, such as run into the *eyes* of the world, which are the least by a thousand times of the evils that a man hath and acts; but the *greatest* part of sin it *still* leaves within as it was.

Powerful. Fourthly, it is a *powerful* and *mighty* Reformation: it is wrought in a *man* by the very *power of God*, even by *the right hand of his righteousnesse*. And so no sin, lust, corruption, though never so *mighty*, is able to *resist* this work of God by the Gospel; but it makes the *whole body* of sin, and the *whole kingdom* of the devil flee in pieces before it: The power of God in *creating* and *redeeming* the elect, may as well be *resisted*, as the power of God in *reforming* them: for it is a *power* above *all* power, that God puts forth in *this* work, and so is not to be made *void* by any creature. In every stroke of this work, the *power* of the *Lord God Almighty* is put forth, as every *rightly* reformed Christian knows. And if the *love* of God had not put forth this *power* in the soul, a Christian had *never* been reformed, no, not from one sin.

Now the *power* of this Reformation *eminently* appears, in that it changeth the very *natures* of men; it findes them *lions*, it makes them *lambs*; it findes them *wolves*, it makes them *sheep*; it findes them *birds of prey*, it makes them *doves*; it findes

finds them *trees of the forreſt*, it makes them *apple-trees*: In a word, it finds them *fleſh*, it makes them *ſpirit*; it finds them *ſin*, it makes them *righteouſneſſe*. *Mighty* indeed is the *power* of *this* Reformation.

But now, as this *Goſpel* Reformation is *mighty*; ſo Civill-Eccleſiaſticall Reformation is *weak*: for as the *former* hath the *power of God* engaged in *it*, ſo this *latter* hath only the *power of man*; and ſo can do no *ſuch* works as the *former*. I appeale to *all* that are *ſpirituall*, what *heart* or *nature* was ever changed by *this ſort* of Reformation? For there is that *corruption* in the *heart* of every man, that is able to *ſtand out* againſt *all* the Reformation that *all* the *power* of the *World* can undertake. And ſo the *Reformation* mannaged by the *mightieſt* and *ſevereſt* powers of men is *weak* as *Water* in this buſineſſe of *changing natures*; and can onely *change* ſome outward *forms* and *poſtures*, and the like, leaving in the mean time a mans *nature* the ſame it was before. It onely puts *ſheeps clothing* upon men, which is eaſily done; but ſtill leaves them *Wolves* underneath.

Fifthly, It is a *conſtant* reformation; a Reformation which being once *begun*, is never *intermitted* again, till *all* be perfected. For as long as *Gods nature* dwels in *ours*, it will *ever* be reforming our nature to *it ſelfe*, till it be *altogether* like it. As long as the *Spirit* of God dwels in the *fleſh*, it will ſtill be reforming the *fleſh* to the *ſpirit*, till the *whole* body of *ſin* be deſtroyed, and the *naturall* man be made *ſpirituall*. So that the *whole* time of this *life* that is lived in *faith*, that is, in union with Chriſt, is a time of *continuall* Reformation, and a Chriſtian is *daily* waſhing, cleanſing, and purifying himſelf, till hee *purifie himſelf even as Chriſt is pure*. 5. Conſtant.

But now Civill-Eccleſiaſticall Reformation at *firſt* makes a great *noiſe* and *tumult* in the world, and *after* lies as *ſtill* as a ſtone. For *ſuch* Reformation reforms States and Kingdoms to mens *own* profit, honour, power-advantages; and ſo to *themſelves*, rather then to *Chriſt*. And when men have once attained to their own *ends*, their *activity* ceaſes.

Again, it brings men to certain outward *orders* and *conformities*,

mities, and then *runnes round* as in a mill, and goes no *farther*.

Again, It reforms for a time, and not constantly, because the *outward* power being taken away, *nature* returns to its *own* course again. For State-Ecclesiasticall Reformation onely changes some *outward works*, leaving the *nature* the self same that it was (as you have heard).

Now where the *works* are contrary to *nature*, *nature* by degrees returns to it self again, and puts an end to those *works*; and so there is an end of that Reformation.

And thus you see what *Gospel-Reformation* is, and how *qualified*, whereby you see it *cleerly* differenced from Civill-Ecclesiasticall Reformation.

And oh that that *Prophesie* might here be fulfilled, *Isa.*32.3. *The eyes of them that see shall not be dim, and the ears of them that hear shall hearken.*

The second Generall.

To whose hand this work of Reformation is committed.

Christ the Reformer.

Now that is only to *Jesus Christ*, the great and onely *Magistrate* in the Kingdome of God; and who *onely* is to doe *all* that is done in the Church of God: he is the *Dominus fac totum* (as they say).

If the Church be to be *redeemed*, Christ must redeem it; if it be to be *governed*, Christ must govern it; if it be to be *protected*, Christ must protect it; if it be to be *saved*, Christ must save it: *All* that is to be done in the Church of God, *Christ* only is to do it; and so among other things to reform it; that is, to wash it, sanctifie it, purifie it.

Note. *Christ* then *is the only Reformer of the Church of God.* For,

1. The care of the Church given to Christ. First, God hath committed the *care* of the *Churches* Reformation to *Christ onely*, and to no body else: and this is a thousand times *better* for the Church, then if he had committed it to all the *Princes* and *Magistrates* in the world. *All things are given to me of my Father*, saith Christ; and the Church above all other things: *Thine they were, and thou gavest them mee; thine they were* by *election*, and *thou gavest them me*, that I might redeem them, and reform them, and present them to *thee* again without

without *ſpot*. So that the *Father* hath committed the *care* of the *Reformation* of the Church to *Chriſt*.

And ſecondly, *Chriſt* hath *taken this care* upon *himſelf* out of *obedience* to his Father, and *love* to his Church. 2. Chriſt takes it.

1. Out of *obedience to his Father*: for he ſaith, *I came not to do my own will, but the will of him that ſent me: and this is the will of him that ſent mee, that of all that hee hath given mee I ſhould loſe none.* And ſo Chriſt *reforms* all, that he might *loſe* none, out of *obedience* to his Father. 1. Out of obedience.

2. Out of *love* to his *Church* he takes this *care* and *charge* on him. For ſuch is the *love of Chriſt* to the *Church* every where ſo *gloriouſly* diſcovered in the Goſpel, that hee doth not onely *give* himſelf *for us*, to *redeem* us; but alſo gives himſelf *to us*, to *reform* us. Chriſt *dying* for us, is our *Redemption*; Chriſt *dwelling and living* in us, is our *Reformation*. 2 Love.

Thirdly, This work of Reformation is only *ſutable* to, and *convenient* for *Chriſt the Head*, as having ſo *neer* and *deer* intereſt in the Church his *Body*. And ſo he is ful of *love*, and *bowels*, and *tender compaſſions* to the *Church*: *he* will not deal *roughly*, *ruggedly*, and *boiſtrouſly* with the *ſaints*; hee will not *grieve* them, and *vex* them, & *oppreſſe* them, and *cruſh* them in peices: but he being their *Head*, wil deal *meekly* and *gently* with them, *He will not break the bruiſed reed, nor quench the ſmoaking flax.* When he is reforming the *ſins* and *corruptions* of the *faithfull*, he deals with them in the very *love and goodneſſe of God*, and wil not put them to *more* ſorrow then *needs* muſt; and when hee muſt *needs* put them to *ſorrow* in the *fleſh* (for *fleſh* cannot chuſe but *mourn* to part with *it ſelf* utterly in this *reformation*) yet *he* is preſent with the *comforts* of his *Spirit*, and when hee hath *ſmitten* them, is ready to *heal* them, and to *bind them up* as ſoon as he hath *broken* them. He deals with every Chriſtian in *this* reformation as *tenderly* as a man doth with one of his own *members* that is in *grief* and *anguiſh*; he regards and handles him as his *own body*, as his *own fleſh*. And ſo the *reformation* of *Chriſt* is altogether for *edification*, and not at all for *deſtruction*: for *it is his own body he reforms, and ſo doth it with the love of the Head.* 3 The work of Reformation only ſutable to Chriſt.

But when *ſtrangers*, whoſe the Church is not, ſet upon *reforming*

ming it, what *havock* do they make of the *Church of God?* how do they *wound* and *threaten*, and *punish*, and *destroy* it, and have no regard at all to the *weak, infirm, sorrowful* saints, that are *wrestling* with many *doubts, fears, agonies, corruptions, temptations*, till they are overtaken with very *shadow of death?* How doe they *persecute* them that are already *smitten*, and *grieve* them more that are already *wounded?*

And so you see, that he only that hath an *interest* in the *Church* as being the *Head* of the Church, is only *fit* to reform it; whereas the reformation of *strangers* hath more *cruelty* in it then *love*, and more *destruction* then *edification*.

4. Christ onely able for the work of Reformation.

Fourthly, Christ is onely *able* for this work: for the *Reformation* of the Church is as *great* a work as the *Redemption* of it: and *he* only that *could* do the one, *can* do the other. *Christ* must *die* to *redeem* the Church, and he must *live* to *reform* it: and so as the *Government of the Church* onely *lies* upon his shoulders who is the *Head*; so the *Reformation* of it onely lies upon his *hands*, and his *hands only are sufficient for it*. If all the *Angels* of heaven should *undertake* the work of *Reformation*, they would *sink* under it; how much more the *powers* of the *world?*

For the *taking away transgression* for us, and from us, which is the *only* Reformation of the *new Testament*, is a work agreeable to none but the *Son of God*, as it is written, *His name shall be called Jesus, for hee shall save his people from their sins:* where you have both the *Reformer*, Christ; and the *Reformation*, shall save his people from their sins: now hee must needs be the *Righteousnesse of God* that must save people from sin.

And hee must needs be *God in the flesh* that must reform the *flesh*; none else can do it.

To conclude this: None but the *Power* of God, and *Wisdome* of God, and the *Righteousnesse* of God, which is *Jesus Christ*, can reform the *Church*, which is the kingdom of God: and the power, wisdom, and righteousnesse of *men* have no place at all here, except they wil turn the Power, Wisdom, and Righteousnes of *God* out of his office; for so speaks the *Spirit* by the Prophet *Isaiah*, ch. 2. 17. *The loftinesse of men shall be bowed down, and the haughtinesse of men shall be made low, and the Lord alone shall*

be exalted. Now what is the *loftineſſe* and *haughtineſſe* of men, but the *power*, *wiſdom*, and *righteouſneſſe* of men? and all this, ſaith the Lord, ſhall be *bowed down*, and *laid low*; and the *Lord alone ſhall be exalted*; that is Chriſt alone, who is the Power, Wiſdom, and Righteouſneſſe of God; and that in the day of the Churches *Reformation*, as well as in the day of the Churches *Redemption*. And thus you ſee that *Chriſt* is the *Reformer* of the *Church* his *Body*, which is the *City* and *Kingdome of God.*

And therfore the *Reformation* of the Church is *certain*; for Chriſt wil as ſurely *reform* it, as he hath *redeemed* it; and all that the Father hath given him he hath *redeemed*, and all that he hath *redeemed* he will *reform*, that he may make them fit to *preſent* to God: That ſo all that the *Son* hath *received* from the *Father*, having *redeemed* and *reformed* them, he may give them *back* to the Father again.

So that I doubt not of the Churches *Reformation*, becauſe it is *Chriſts own work*, and he hath *undertaken* the doing of it. And as none of the *powers* of the *earth* could *help* him to *reform* the Church; ſo none of the *powers* of *hel* ſhal be able to *hinder* him, but as *many* as he hath *redeemed* unto *God* by his *blood*, in his *due* time he will *reform* them all by his *Spirit*, as *belonging* to his *care* & *charge*. And therefore let us look to *Chriſt* for the *reformation* of his *Church*, that is, of his *faithful people*: the *reſt* of the world that *lies* in *wickedneſs*, he lets *remain* in wickedneſs, as *not belonging* to his *care* & *charge*. This *reformation* is the work of Chriſts *care* and *love*, & he being *faithful* in this buſineſs, I am at *reſt* & *quiet*, ſeeing Chriſt is as *able* for the *reformation* of the *Church*, as for the *redemption* of it.

And therefore (*Honorable and Beloved*) I ſay to you touching this work of the *reformation* of the *ſpirituall temple* of the *new Teſtament*, as God once ſaid to *David* touching the *building* of the *materiall* Temple of the *old Teſtament*, 1 King 8. 18 *Whereas it was in thine heart* (ſaid God) *to build an houſe to my Name, thou didſt wel it was in thy heart. Neverthel ſſe, thou ſhalt not build the houſe, but thy ſon that ſhall come out of thy loins, hee ſhall build an houſe unto my Name.* And elſe-where he renders the *reaſon* of it, why *David* ſhould *not*, and *Solomon ſhould* build this houſe, becauſe, ſaith he, *thou haſt been a man of war, and haſt ſhed much blood*: but *Solomon*, he ſhall live and flouriſh in *peace*, and he ſhall do it.

So

So say I to *you* touching this work of *Reformation*; *You did well, in that it was in your hearts to reform the kingdome* of God, and the *spirituall Church, which is Christs own dear body. Nevertheless you shall not reform it*, for you have been *men of war*; that is, you have managed a *great* and *mighty war* against great and mighty *enemies*, and have *shed much blood*; for the *Lord hath given you the necks of your enemies*, and hath *subdued* them under you that *rose* up against you, and you have *trod* them down as *mire* in the *streets*. And therefore *you* shall not do this work, having been *men of warre*; but *Christ* the *Prince of peace*, he shall reform the Church of God: For this is not a work of *men of war*, but of the *Prince of peace*, seeing this is not a work of humane *might or strength*, but of the Spirit. So that you *did well*, that you thought to reforme the *Church*: but when you understand the *Reformation* of the Church is as *great* a work as the *Redemption* of it, you will *acknowledge* the work is too great for *you*, and that it belongs onely unto *Christ*, seeing the *Father* hath committed the *care* of this work only to *him*; and he hath *taken this care* and *charge* upon *himself*, and it is onely *sutable* to him, as being the *Head* of the *Church*: and hee onely is *able* for it, as being the *Son of God*, and equall to God.

The third Generall.

By what means Christ brings this Reformation about.

And that is, by *these two*, and them *only*; to wit, the *Word*, and the *Spirit*.

1. The Word. The *first* means whereby *Christ* reforms the *Church* is the *Word*.

By *this* Christ doth *all* that ever hee doth in his *Kingdome*: by *this* he *calls* and *rejects*; by *this* he *binds* and *looseth*; by *this* he *comforts* and *terrifies*; by *this* he *enlightens* and makes *blind*; by *this* he *kils* and *quickens*; by *this* he *saves* and *damns*; and *all* that ever he *doth* in this *Kingdom* he *doth* by his *Word*, and *without* this he doth *nothing* of *all* that he *doth*. *Christ* doth *all* in *his* Kingdom by the *Word* only; but *Antichrist* doth all things *without* the *Word*, even by the *Decrees* and *Constitutions* of men.

Now as *Christ* doth all *other* things in the *Church* by the *Word*, so he *reforms* too: *Now are yee clean through the Word that I have spoken to you.* All the *powers* in the *World* cannot reform the

Church

Church as the *Word of God* can do: for *this* is *quick and powerfull, and sharper then a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart*, and doth *change*, and *renew*, and *reform* all.

and therefore *Christ*, when hee comes to *reform* the *Church*, comes with no *Worlaly power* or *Weapons*, but onely with the *Word* in his *mouth*; yea, though *God* set him *King* upon his *holy hill* of *Sion*, yet he *reforms* not by *outward power*, but by *preaching*, saying, *I will publish the decree Whereof the Lord hath said unto me, Thou art my Son, this day have I begotten thee.* And again, *The Spirit of the Lord is upon mee, for he hath annointed mee to preach the Gospel.* And again, *The Redeemer shall come to Sion*: and then follows the *Covenant* of God with the *Redeemer, My Word shall never depart out of thy mouth*, Isa. 59. 10. and in Psalm 45. the *Church* saith by the *Spirit* to *Christ*, *Ride on prosperously on the Word of truth, meekness, and righteousness*, which is the *Word* of the *Gospel*.

And so *Christ*, when the *time of Reformation* was *come*, went up and down *preaching* the *Word*. And *thus* he brought to *passe* the *glorious Reformation* of the *New Testament*, by *preaching the Gospel* of the *Kingdome*, and *nothing* else.

And when hee was to *leave* the *World*, hee sent his *Disciples* to *carry on* the *Work of Reformation*, as hee *himselfe* had *begun* it, as hee saith, *As my Father sent mee, so send I you*; not with the *power* of the *World*, but with the *power* of the *Word*: and so hee bid them *goe teach all Nations*, and *preach the Gospel to every creature*: and by *teaching* and *preaching* to the *World*, to *reforme* the *World*: and so *accordingly* they *did* Mark 16. ver. 20. *They went forth and preached every where, the Lord working with them.* So that *Christ* sent them not *forth* with any *power* of *swords*, or *guns*, or *prisons* to *reforme* the *World*, or with any *power* of *States*, or *Armies*: but sent forth *poor, illiterate, mechanick* men, and only *armed* them with the *power of the Word*; and *behold* what *wonders* they *wrought* by *that* power *alone*: They turned the *World* upside downe; they *changed* the *manners*, *customes*, *religion*,

religion, *worſhip*, *lives* and *natures* of men; they carried all *oppoſitions* and *difficulties* before them; they won *many* in *moſt* Kingdoms unto *Chriſt*, and *brought* them into *willing* ſubjection and obedience to *him*: and *all this* they did (I ſay) not with any *earthly* or *ſecular* power, but by the *Miniſtery* of the *Goſpel* alone, Chriſts *great* and *onely Inſtrument* for the *conquering*, *ſubduing*, and *reforming* of the Nations. And ſo the *power* appeared to be *Gods* onely, and not the *creatures*.

And thus you ſee how the *Word* is one means *Chriſt* uſeth for *Reformation*.

And his *Word* only works a *right Reformation*: For this reforms *truely* and *indeed*; all other power reforms but in *appearance*. So that there is no *true* reformtaion of *any thing* but what is *wrought* by the *Word*: but what-ever *evill* is *reformed*, and *not* by the *power* of the *Word*, it is not *truely* reformed; it is onely reformed in the *fleſh*, and not in the *ſpirit*: it is only *ſuſpended* in the *outward operation* of it, but the *ſeed* and *nature* of it ſtill *remaines* in the *heart*, to *grow* up and *work* againe, as opportunity ſerves. And therefore, what-ever *evill* or *corruption* is reformed in thee, *ſee* it be reformed by the *power of the Word*: if the *Word* hath *killed* it in thee, it is killed *indeed*: if not, it is *alive* in thee, though it *ſeem* to be dead. The *outward* power of the *World* may ſet up an *Image of reformation*, but it is the *Word* onely can work *true* reformation.

And therefore let us learn to *relie* on the *Word* for the *reformation* of the Church.

For this is much for the *honour* of the *Word* (which God hath *magnified above all his Name*) when wee can *neglect* the *power* of the *World*, and *leave* the *whole* work of Reformation to the power, working, and efficacie of the *Word* alone, which is *almighty*, and able to bring off the *heart* from *all* things to *God*. As on the contrary, it is a great *diſhonour* to *God* and his *Word*, when men *dare* not relie on the *Word alone* to *reform* the *Church*, though it be *ſtronger then men and angels*, *and all the creatures*: but will needs be *calling in* the *power* of the *World*, and

and rest and rely on that, for this work, as if the power of the word were not sufficient. But let such men know, that if the power of the word will not reform men; all the power of the world will never do it. And therefore well said *Luther*, *Prædicare, annuntiare, scribere volo, neminem autem vi adigam.* I will preach and teach and write, but I will constraine no body.

Oh therefore, that our civill and Ecclesiasticall powers would so much honour Christs Word, as to trust the reformation of his Kingdome with it, and that as it is sufficient to reform the Church, so you would be pleased to think it sufficient; and thus shall you give Christ and his Word due honour, as well as declare your own faith.

And if you would commit this work to the power of the Word, to which only it belongs, you should soon see what the Word would do. There is no such glorious sight under heaven, as to see the Word in the spirit and power of it, come into an unreformed world, and to observe the changes and alterations it makes there.

And thus you see that one means that Christ useth for the Reformation of his Church, is the Word.

But here I must further declare to you that this *Word* by which Christ reforms the Church, is not the *Word* of the *Law; for the Law made nothing perfect*, but the *Word* of the *Gospel*; This, this, is the only *Word* that works Reformation. The Gospel Reforms.

For first,

1. This *Word* works faith; and therefore it is called the word of faith, because *faith* comes *comes by hearing of this Word, Rom.* 10. *ver.* 8. and *v.* 17. Now as the Word works faith, so faith apprehends the Word, even that Word that was with God and was God; this living and eternall Word, dwels in our hearts by faith, as the Apostle saith, *That Christ may dwel in your hearts by faith*: And this Word dwelling in us by faith, changeth us into its own likenesse, as fire changeth the iron into its own likenesse, and takes us up into all its own vertues. 1. Works faith.

And ſo the *word* dwelling in the *fleſh*, reforms the *fleſh*, and it *dwels* in us through *faith*, and *faith* is wrought by the *Goſpel*.

So that the *word* whereby Chriſt *reforms*, is not the *Word without us*, as the *Word* of the *Law* is; but the *Word within us*, as it is written, *The word is nigh thee, even in thy mouth, and in thy heart; and this is the word of Faith:* If thou *live* under the *Word* many *years*, and if it *come* not *into* thy *Heart*, it wil never *change* thee, nor *reform* thee. And therefore the *reforming Word* is the *Word within us*, and the Word *within us* is the *Word of faith*.

2. Communicates Righteouſneſſe.

2. The *Goſpel* reforms, becauſe it doth not only *reveal* Chriſts righteonſneſſe, as it is written, *The righteouſneſſe of God is revealed from faith to faith*; but alſo it *communicates* it to us: And therefore it is called the *word of righteouſneſſe*, becauſe it *works* righteouſneſſe. So that *Chriſt*, the *righteouſneſſe* of *God*, is conveyed to us through this *Word of righteouſneſſe*. And when the *righteouſneſſe of* God, revealed in the Goſpel, comes and dwels in us, what Reformation of ſin doth this work? all ſin periſheth, at the rebuke of his countenance, for the righteouſneſſe of God will endure no ſin in us; And ſo the Goſpel reforms by working righteouſneſſe in us.

3. Shews Chriſt.

3. The Goſpel reforms, becauſe it ſhews us Chriſt, and by ſhewing us him, it changeth us into his Image: the more we ſee Chriſt in the Goſpel, the more are we made like unto him, that as we have born the Image of the earthly, ſo we may bear the Image of the heavenly *Adam*.

2.

2. Yea the Goſpel ſhews us God in Chriſt in all his glory, and changeth us into that glory of God which is ſhewn us; we all ſaith *Paul with open face, beholding as in a glaſſe* (and this glaſſe is the Goſpel) *the glory of the Lord, are changed into the ſame Image from glory to glory, even as by the Spirit of the Lord:* ſo that the Goſpel by ſhewing us God, changing us into the Image of God, and God through the Goſpel, ariſeth on us, till his glory be ſeen upon us.

And thus you ſee the grounds of the Goſpels Reformation.

Si-

So that now the *word* of the Goſpel, is the only reforming *Word:* and if there be never ſo much Preaching, if it be but legal, it will reform no body aright; becauſe there can be no working faith, nor communicating righteouſneſſe, nor changing men iuto Gods Image, and ſo there can be no true Reformation.

And thus much for the firſt means of Reformation which Chriſt uſeth, which is the *word*, and this *Word* the Goſpel.

2. *Means*, the *Spirit*.

For the *ſpirit* accompanies the *Word* in the Miniſtry of the Goſpel; and therefore the Goſpel is called the *miniſtration of the ſpirit*, that is, the *Word* and *ſpirit* in union and operation. In the Law there was the Letter without the *Spirit*, and ſo that could do nothing; but in the Goſpel, the *word* and the *ſpirit* are alwayes joyned: and therefore ſaith Chriſt, *The words that I ſpeak are ſpirit and life*, that is, they come from the *ſpirit* and carry ſpirit with them. The ſecond means Chriſt uſeth to reform the Church withal.

And this Spirit that is preſent in the *Word* of the Goſpel, and works in it, and is given by it, reforms mightily; and therefore it is called *the ſpirit of judgement and burning:* And the Lord looking to this time of Reformation, promiſed long before to *pour ont his Spirit upon all fleſh*, and ſo to reform all fleſh.

Now the Spirit poured forth upon the fleſh, reforms it two wayes,

1. By taking away all evils out of the fleſh.
2. By changing the fleſh into his own likeneſſe.

1. The *ſpirit* poured forth upon the *fleſh*, reforms it all by taking all evil out of the fleſh; as firſt, all *ſin and corruption*, ſaith Paul, *If yon mortifie the deeds of the fleſh by the Spirit ye ſhal live*; the deeds of the fleſh are not to be mortified by any power, but by the *ſpirit*; all pride, and envy, and luſt, and coveteouſneſſe, and carnal mindedneſſe, and all other evils of the fleſh, are reformed by the preſence of the ſpirit in it, and no other way.

2. All errours:

2. The *ſpirit* reforms not only all ſins in the Church, but all

all Errors, and Hereſies, and falſe doctrines, as is evident by that of Paul, 1 *Cor.* 1.12. *If any man, build upon this foundation gold, ſilver, precious ſtones, wood, hay, ſtubble, every mans work ſhall be made manifeſt; for the day ſhall declare it, becauſe it ſhall be revealed by fire, and the fire ſhall try every mans work of what ſort it is,* &c.

So that a man may lay Chriſt for a foundation, and yet build wood, hay, and ſtubble upon him, that is, humane doctrins and the inventions of men, & falſe and wicked opinions.

2. The deſtruction of this hay, wood, and ſtubble, error, hereſie, and humane doctrines in the *Church* of God, that is, the people built on *Chriſt*, ſhall not be by Laws of States, or *Conſtitutions* of *Councels*, but by the Holy Ghoſt, which is as fire.

The Spirit ſhall come into the Saints, and burn up all that corrupt and falſe doctrine that will not indure the *Spirit*; and error ſhall never be deſtroyed, but by the *Spirit* of truth. So that the Spirit reforms all error, as wel as al corruptions in the faithful.

2. The *Spirit* doth not only reform the fleſh by taking away all evill out of it, whether corruptions or errors; but alſo it changeth the fleſh into its own likeneſſe: For the *Spirit* is as fire that changeth every thing into its ſelfe; and ſo doth the *Spirit* in the fleſh, make the fleſh ſpirituall: like heavenly fire it changeth men into its own likeneſſe, and makes them ſpiritual, heavenly, holy, meek, good, loving, &c.

And thus the *Spirit* reforms indeed: When the *Spirit* is poured forth upon a man, how wonderfully doth it reform him? this works a change in him in good earneſt, and no man is ever truly reformed, till he receive the Spirit.

And thus you ſee the means that *Chriſt* uſeth to worke this Reformation, and theſe are the only Means.

Object. *Object.* Yea but I hope you wil allow ſecular power too: May not the ſpiritual Church of Chriſt be Reformed with worldly and ſecular power.

Anſw. *Anſ.* I anſwer, by no means, and that for theſe cauſes.

1. *Forci-*

1. *Forceable Reformation* is unbeſeeming the Goſpel: for the Goſpel is the Goſpel of peace, and not of force and fury. *Civill-Eccleſiaſticall* reformation *reforms* by *breathing* out *threatnings, puniſhments, priſons, fire,* and *death*; but the *Goſpel* by *preaching peace.* And therefore it is moſt unbeſeeming the Goſpel, to doe any thing rathly and violently, for the advancement thereof: for the *Goſpel* of *peace* is not to be advanced by violence; and therefore *violent Reformers* live in contradiction to the Goſpel of Peace, and cannot be truly reckoned Chriſtians, but enemies to Chriſtianity, ſith Chriſtianity doth all by the power of the Anoynting, but Anti-chriſtianity doth all by the power of the world.

1 Unbeſeeming the Goſpel.

*Though the truth carry its *evidence* in *its ſelf*, and the *word* of *God* is greater then all the *teſtimonies* of *mens*, yet for their ſakes that are *weak*, I have inſerted the *judgments* of ſome godly men (as I have accidentally met with them) who have ſpoken of theſe things in the ſpirit; that ſo you may ſee the truth though it hath but *few* followers, yet it hath ſome.

Melanction on *Pſal.* 110. v. 3. ——habebis populum, non *coactum gladio*, ſed *verbo collectum*, & *læto* corde amplectentem *evangelium*, & te *ſponte* celebrantem. Diſcernit igitur *eccleſiam* ab *imperiis mundanis*, & *externam ſervitutem* a cultibus *cordis* accenſis voce *evangelii* & a *ſpiritu ſancto*. ——

Ag. Religio cogi non vult, doceri expetit. Immunitate non ſtabilitur, ſed evertitur. *Polan.*

——This *Charls* to whom *Leo* gave the title of *the moſt Chriſtian King*, was a great conquerer, and overcame many Nations with the ſword, and as the *Turk compelleth to his faith*, ſo *he compelled with Violence to the faith of Chriſt*; but alas the true faith of Chriſt whereunto the *Holy Ghoſt* draws mens *hearts*, through *preaching* the *word* of truth, he knew not, &c. *Tindal.* Fides ſua ſponte non coacte agere vult. *Luth.* Chriſtus non voluit vi & igne cogere homines ad fidem. *Luth.* Hæreticos comburere, eſt contra voluntatem ſpiritus. *Luth.*

He hath given in the *Church* the *ſword* of the *ſpirit* to *inforce* with, and not the *ſword* of the *Magiſtrate.*

Prorſus diverſa ratio eſt regni Chriſti & mundi. Mundani Magiſtratus quæ volunt imperant, & ſubditi coguntur obedientiam præſtare. At in Regno Chriſti, quod non eſt mundana, aut pontificia Dominatio, ſed ſpirituale regnum, nihil ſimile geritur, ſed quivis alterius judex, & quilibet alteri ſubjectus eſt. At tyranni & animicidæ illi, nihil morantes vocem Chriſti, regnum meum non eſt de hoc mundo, ex Eccleſia, Politiam civilem, ſeu potius pontificium imperium conſtituerunt. *Luth.*

——Quare ipſam ſedem Beſtiæ nego, nihil moratus ſit ne bonus vel malus, qui in ea ſe det. Sedes inquam quæ ſit ſuper omnes ſedes nulla eſt in Eccleſia ſuper terram jure divino, ſed omnes ſunt æquales, quia una fides, unum baptiſma, unus Chriſtus, &c. *Luth.*

Where there is no *worldly ſuperiority* over one another, there is no *worldly compulſion* of one another. In the naturall body, there is no convocation of many members to go-

vern one, or of more members to govern fewer, but the foot performes its office without being under the authoritative power of the hands, yea each member performs its office aright, without being in subordination to another, by the guidance of that head to which it is united, and of that Spirit that dwels in it; each member having an immediate influence of the head upon it self, though it may outwardly seem to be further from the head then another member. And thus it is in Beleevers and Congregations.

——Quid autem vi & coactione opus vobis est, qui hujusmodi certamen decertatis, in quo cogi nemo debet? *Ulrichus ab Hutten*, to the Councel of Priests.

What need you the power of the Magistrate to defend the truth, who have so many Scriptures to defend it? the *truth* of *God* being to be defended by the *Word* of *God*, and not by the *power* of *men*. Idem.

I could produce many more Testimonies but these are sufficient to shew; that I am not alone in this point, against Forcible reformation; but have the Armory of *David*, to defend it withall, on which there hange a thousand bucklers, all shields of mighty men.

2. Unsutable to Christs Kingdome.

2. Foreceable Reformation is unsutable to Christs Kingdom; for Christs kingdom stands in the *spirit*, and the force of flesh and bloud can contribute nothing to this.

2. Again the faithfull, the Subjects of this Kingdom, are a spiritnall people, and so they are without the reach of any outward force; you may as well go about to bring the Angels of Heaven under an outward and secular power, as the faithfull, who being born of the *spirit*, are more spirituall then they. And what hath flesh and bloud to do with them that are born of the *spirit*, in the things of the *spirit?* and therefore touching this Kingdom which is spirituall, and beyond not only the power, but the cognisance of the world, God hath said, *There shall be none to kill nor hurt in all my holy mountain.* And again, *Violence shall no more be heard in thy streets, wasting nor destruction within thy borders.*

Isa. 11. 9.

Isa. 60. 18.

3. A willing people.

3. As they are a spirituall people, so also a willing people; and what needs outward power to force a people made willing by the *spirit*? *Thy people shal be willing in the day of thy power:* the very day of Christs power, is not to force men against their wils, but to make them willing. The *spirit* of God that brings them to this Kingdom, makes them willing to obey God there, and gives them pleasure in that obedience, by shedding abroad the love of God in their hearts. They that are not a willing people, belong not to Christs Kingdom, but to the world.

Psal. 110. 3.

3. By

3. By this forceable Reformation, humane Institution is set up; for the power of the world reforms by the prudence of the world: and men never use humane power in the Church, but they first make humane laws in it; and humane laws are the rule of humane power. And so by this means, the authority of men, is made to have power, not in the things of men, but in the things of God: which is the great dishonour of God and his Authority. 3. Humane institution is set up.

4. It brings men into blind obedience, and makes them obey what is commanded on pain of punishment, though they know not whether it be right or wrong; with the *word*, or against the *Word*: So that a man shall say, that which I do I am constrained to do, and therefore I do it because I am constrained. 4. It brings men into blind obedience.

I read in *Frithes* Answer to the Bishop of *Rochester*, that a youth being present at his Fathers burning, the Officers seeing him, resolved to examine him also, to try if they might find him a *sectary*, or an *heretick*: but the youth dismayed at the sad sight of his Fathers death, and fearing the like end himself, being asked of one of them, *how he beleeved?* Answered, *Sir, I beleeve even as it pleaseth you.* And so the more outward and violent power is used upon men, the more of this kind of faith and obedience you shall have: when men shall see prisons and banishments, and losse of goods, and death, walking up and down the Kingdom for the Reformation of the Church, you shal at last have men say, Sirs, *we will believe and do, even as it pleaseth you*: We will believe as the State pleaseth, or we will believe as the Counsel pleaseth; and let them make what *confession* they wil, we had rather believe them, then indure them.

And thus by fear and punishment may men be brought to say and do that which they neither believe nor understand: and how acceptable such Popish faith and obedience is unto God, all spirituall Christians know, and every mans conscience, methinks, should be convinced.

5. It makes men Hypocrites and not Saints; for it forceth the body, and leaves the heart as it was; for the heart cannot be forced 5. It makes Hypocrites.

forced by outward power, but by the inward efficacy of the truth: Now the hearts of men being corrupt, what are all outward duties, they are forced to, but so much Hypocrisie? So that forceable Reformation makes only Hypocrites, and gilded Sepulchres, putting a form of godlinesse, upon the outward man, when there is no power of godlinesse in the inner man, but a power of ungodlinesse.

That Reformation with which the uncleanneſſe of the heart ſtands, is none of Chriſts Reformation.

What is the Reformation of the outward man, when the heart is full of Atheiſme, ignorance of *God*, Adultery, Pride, Murder, &c. and all the corruptions of Nature? Call you this a Reformation of the Church of Chriſt? This Reformation makes none Saints, but all Hypocrites; forcing mens actions contrary to their natures.

6. Cauſes diſturbances.

6. It cauſes diſturbances and tumults in the world, when men are forced by outward power to act againſt their inward principles in the things of God, what diſturbances and tumults this hath bred in States and Kingdoms who knows not? So they that lay hold on the power of men, and go about to reform hearts and conſciences, by outward violence, are never the cauſe of *Reformation*, but alwayes of *tumult*. And this renders the cauſe of the *Goſpel grievous* and *odious* to the world, rather then commends it. And therefore, let all that love the *Goſpel* of *Chriſt*, abſtain from outward violence; for they that uſe the ſword in this kind, ſhall in the end *periſh by the ſword*.

A man when he ſins not againſt the *State*, and juſtly ſtand for his *State freedom*; and to deprive a man of his *State-Liberties* for the *Kingdome of Chriſts* ſake, as it cauſeth diſturbances in the world, ſo let any man ſhew me any ſuch thing in the *Goſpel*.

7. Chriſt uſeth no ſuch outward force.

7. *Chriſt* uſeth no ſuch outward force himſelfe, for hee is *meek and lowly in ſpirit*; and not boyſterous and furious in the fleſh. And it was foretold of him he ſhould not *ſtrive, nor cry, nor lift up his voice in the ſtreets* to call in outward and ſeculer

ayd

ayd, power. He never uſed the *power* of the *World*, but did all by the *power* of the *Word*; even his very *puniſhments* and *diſtructions*, he executes by the *Word*; *He ſhal ſmite the earth with the rod of his mouth, and with the breath of his lips he ſhal ſlay the wicked*: And *Antichriſt* himſelf, his *greateſt* Enemy, he deſtroyes *by the Spirit of his mouth, and the brightneſſe of his coming*.

2. Neither did Chriſt *command* his *Apoſtles* to uſe any ſuch *outward power*, but he ſent his Diſciples to *preach*, and bid them *ſay* into what houſe ſoever they entred, *Peace be to this houſe*; and if men *would* not receive *peace* and the *doctrine* of peace, not to *force* them, but to *depart thence*, and to *ſhake off the duſt of their feet as a witneſſe againſt them*, that they had *been* there, according to the wil of *Chriſt* and the *Father*, and offered them *mercy* and *ſalvation*, which they *refuſed*. And this is *all* that the *Miniſters* of the *Goſpel* can do to *any* that *refuſe* their doctrine, and not to go to the *ſecular Magiſtrate* to ask power to *puniſh* them, or impriſon them, or ſel their goods, as is now practiſed in ſome parts of the Kingdom, even upon the Saints: and if men be *wicked*, is it not *miſery* enough for them to refuſe *eternal life*, except alſo they *inflict* on them *Temporal death*? Is it not *miſery* enough for men to *refuſe* the *good* things of *heaven*, except they alſo *deprive* them of the *good* things of this *preſent life*? and yet as *Luther* ſaid of the Clergy, *Quando non invocat brachium ſeculare? & morte utraque terrat mundum*: When doth it not cal upon the *ſecular* power, and *terrifies* the world with *both* deaths? Surely *Chriſt* and the *Word* approved not *theſe* ways. For, *Math.* 18. *Chriſt* impoſeth no *other* puniſhment on *them*, that would not *hear* the *Church*, then *that he ſhould be reckoned as a heathen*; and *Paul*, Titus 3. Teacheth us after *once* and *twice* admonition to *avoyd* an *Heretick*, but not to *impriſon* him, or *kil* him, or *baniſh* him: and again *they that do theſe things ſhal not inherite the Kingdome of God*; and again, *he that beleever not ſhal bee damned*; but not *one* word of *outward* or *corporal* puniſhment in *all* the *Goſpel*.

2. Neither commanded his Apoſtles.

3. Yea Christ *reproveth* his *Disciples*, for *discovering* such a *spirit* of *tyranny* as to *punish* men for not *receiving* him, *Luke* 9. when the Apostles of a Prelatical and Antichristian Spirit, in that particular, desired *fire* to come down from *heaven* upon them, that would not receive him, Christ did severely rebuke them, saying, *Ye know not of What spirit ye are*, not of Christ Spirit, which is *meek*, but of Sathans, *who was a murderer from the beginning*, and of Antichrists, his first begotten in the world: and he adds, *the Son of man came not to destroy mens lives, but to save them*; and therefore to go about to turn the *Gospel*, not to save mens lives, but to destroy them, and so to change Christ himself from a Saviour into a Destroyer, this is Antichrist Triumphant.

All these things shew, that *worldly power* hath no place *at all* in the *Reformation* of the *Gospel*.

Now I should have proceeded here to answer some Objections, as namely;

1. *Object.* 1. That of *Luke* 14. *compel them to come in:* this, I forgetting, named not.

2. *Object.* May a Christian then live as he list?

Answ. No, by no means; for he hath the *Word* and *spirit* in him, to keep him from living as he list; and he knows that no man in Gods kingdom may live as he wils, but as God wils.

3. *Object.* But would you have no *Law?*

Answ. No Laws in Gods kingdom, but Gods Laws; and these are a thousand times better then all the laws of men: and they are these three:

The *Law* of a *new nature.*
The *Law of the spirit of life that is in Christ.*
The *Law* of *love.*

4. *Object.* But would you have no *government?*

Answ. Yes, but the government of Christ the *head*, and the Holy Ghost the *spirit*, in and over the Church the *body*. They that would *govern* the faithful the *members* of Christs own *body*, make

make themſelves the head of thoſe Members; and ſo Antichriſt may as well be found in a combination of men, as in one ſingle perſon.

But would you have no *Order*? *5. Object.*

Yes, the beſt that is; even ſuch an *Order* as is in the body of Chriſt; where every member is placed by Chriſt, and none by it ſelf; The *Order* of the ſpirituall Church is a ſpirituall Order, and not a carnall. *Anſw.*

But would you have *ſin* ſuffered? *6. Object.*

No, but more truly and throughly deſtroyed, then any power of the world can deſtroy it; even by the *ſpirit of judgement and burning*. *Anſw.*

But would you have *ſinners* ſuffered? *7. Object.*

No, but puniſhed more ſeverely, then any powers of the world can puniſh them; For *he ſhal ſmite the earth with the rod of his mouth, and with the breath of his lips he ſhal ſlay the wicked*. *Anſw.*

And as for thoſe that are outwardly wicked, the Magiſtrate is to keep them in order, for the quiet of the State, he having power over their *perſons, eſtates*, and *lives*.

I ſhould alſo have proceeded to the next thing; the *advantages of ſuch a Goſpel Reformation where it is wrought*; together with the *Vſes*: but becauſe I would not be overlong, I paſſe by theſe things, and ſo proceed no farther in this Diſcourſe.

But being brought hither by an unexpected providence, I ſhal crave liberty to ſpeak a few word to you in the behalf of two Kingdoms, that is, this Kingdom and Gods.

1. That which I have to requeſt of you for this Kingdom, is, that you would regard the *oppreſſion of the poor, and the ſighing of the needy*: Never was there more injuſtice and oppreſſion in the Nation then now; I have ſeen many oppreſſed and *cruſhed*, and *none to help them*. I *beſeech* you *conſider* this with *al* your *hearts*, for many who derive *power* from *you* are *great oppreſſors*. And therfore I *require you in the name of God, to diſcharge the truſt* that *God hath put into your hands*; & ſo to

defend the poor and fatherleſſe, to do juſtice to the afflicted and needy, to deliver the poor and needy, and to rid them out of the hands of the wicked; This is your *buſineſſe*, *diſcharge* your *duty*: if you *wil not*, then *hear* what the *Lord* ſaith, *Pſa.* 12. 5. *for the oppreſſion of the poor*; *for the ſighing of the needy*, *now Wil I ariſe ſaith the Lord*: and Gods riſing in this caſe, would prove your ruine. If you wil not do *Gods* work in the *Kingdome* which *he* hath *cal'd* you too, *he* wil do it *himſelf*, without you; as it is written, *He ſhal deliver the needy when he cryeth, the poor alſo*; *and he that hath no helper*; he ſhal *ſave their ſouls* from *deceit* and *violence*; the *common* evils of the *times*. And this is *all* that I have to ſay for *this Kingdom*.

Pſal. 72. 12.

3. Gods Kingdome.

2. I have a few *more* things to ſay touching *Gods Kingdom*; and the firſt is this.

1. That as *Chriſts* Kingdom, and the *Kingdoms* of the *World* are *diſtinct*, So you would be *pleaſed* to *keep* them ſo; not *mingle* them together *your ſelves*, nor *ſuffer* others to *do* it, to the great *prejudice* and *diſturbance* of both.

2. That you would be *pleaſed* to *think* that *Chriſts Kingdom* (which is not of this world) hath *ſufficient power* in *it ſelf* to mannage all the *affairs* of it, without ſtanding in *need* of any *ayd* or *help* from the *World*; Seeing the *power* of man is of no *place* or *uſe* in the Kingdom of *God*, which is not a *Temporal*, or an *Eccleſiaſtical Dominion*, but a *Spiritual*.

3. That you would *ſuffer*, the *little ſtone* of *Chriſts Kingdom* to be hewen out of the *Mountain* of the *Roman* Monarchy, whereof this Kingdome is a part, *Without hands*, even by the *power* and *efficacy* of the *Word* and *ſpirit*; ſeeing the *hands* of *men* cannot *help* but *hinder* this *Work* which is to be done *without hands*: And that *your* might, and *your* power would *pleaſe* to let *God* do this work of *his* without *might* and *without* power, and by his *Spirit* only.

4. That you would be *pleaſed* to ſuffer the *aſſemblings* of the *Saints*, both *publikely* and *privately*, as occaſion ſerves, ſeeing *this* can be no *prejudice* to the State, but a *great advantage*; in as much as they meet *peaceably* and make no tumult, and

and in their assembling pray for the peace and welfare of this *divided* and *distracted* Kingdome. And *also*, that you take heed of *scattering* those *Churches*, that meet in the *Name* and *Spirit* of *Iesus* Christ, (which are *Christs* own *gathering together*, least *Christ* so *scatter* you abroad that you *never* be *gathered together* again.

5. That you *take heed* you do *nothing* to the *prejudice* of the *faithfull*, Gods own people; as he hath *warned* you by the *Spirit*, saying, *Touch not mine anoynted and do my prophets no harm*; This place hath been miserably mistaken: for the *Kings* of the earth and the *Clergie* have shared it between themselves, whereas indeed it belongs to neither, for *Gods anoynted* are the *faithfull* that are *anoynted* with the Spirit, the *oyle* of God, and so are anoynted as Christ was anoynted. And these *anoynted ones*, are the Lords Prophets, and the Lord hath no Prophets but *such* as are anoynted with the *Spirit*. Thus Christ was made the Lords Prophet, *The Spirit of the Lord is upon me, for he hath anointed me to preach the Gospell*; and thus are all his Brethren made Prophets; being *fellows* with him in his Unction. And therefore take heed how you *meddle* with the *Lords anoynted ones*, and with the *Lords Prophets*; for as it is said, *He suffered no man to do them wrong, yea he even reproved Kings for their sakes*, saying, *Touch not, &c.* So the *Lord* hath still the same care of the same people, and will *suffer no man to do them wrong*, but will reprove *Kings* and *Parliaments*, and *Kingdomes*, and *Cities*, and *Counties*, and *Committees*, he will reproove them all for their sakes, and say, *Touth not mine anointed and do my Prophets no harm*: for they that are anoynted with the *Spirit* are the *flesh* of Christ, and the Prophets of *God*, and therefore touch them and harm them at your own perill. It grieves me to see the rest of the Kingdome touching these *anoynted ones* of God, and *doing harm* to these his Prophets, abusing, and spoyling and imprisoning them; It would grieve me much more if I should see *you* doing the same, for this would bring *you* as well as the *Kingdome* under *Gods own reproofe*, and the

reproofe of God who can indure?

Sixthly, and laſtly, Take heed you do not hinder the free paſſage of the Goſpel. When God hath put his *Spirit* into the *hearts* of men, take heed how you reſiſt the *word* in thoſe mens mouths; for the *Word of God* in the meaneſt inſtrument, can never be reſiſted, but will carry all before it, The Honour, Power, Dignity, Authority, Nobility, Magiſtracy, of the Kingdom, if they ſhould once ſtand up to hinder the Word of God, the word of God would carry them all before it.

And therefore it grieves me to ſee how the City, Country, Country-towns, Villages, do all *riſe up* for the moſt part againſt the *miniſtration* of the *ſpirit*, for this is a certain ſigne of the undoing of them all: God will ſuffer and indure any ſin long but only the contempt and oppoſition of the *Goſpel*: but when men once riſe up againſt the *Goſpel* in the Spirit and power of it, they are ſure to be undone by it, and to be ſhattered all in pieces, for this brings ſwift vengeance.

And therefore when I ſee the generality of the people of all ſorts, riſe up againſt the Miniſtration of the *Spirit*(which God hath now in theſe days of ours, ſet up even in every County for ſalvation to his people, but for a ſtone of ſtumbling, and a rock of offence to the reſt) I am then exceedingly diſtreſſed and pained at the very heart for thee O *England*, and for all thy Cities and Towns, and inhabitants; for thou that daſheſt againſt the Spirit in the Goſpel, how ſhalt thou be daſhed in peeces thy ſelf, and there ſhall be no healing for thee?

I could hope for Peace again, and good days ſuddenly in this Kingdom, but for this ſin of the contempt and oppoſing the Goſpel, and this makes my hopes, even at an end; and the day of my fear, is come forth upon me.

But oh you honourable and beloved Chriſtians, let not your ſoul enter into thoſe mens ſecrets, neither yet walk in their open and publike ways; for ruin and deſtruction are in their paths, and the way of *peace* they ſhall never know, ſeeing God

God is about to enter into controverſie with all fleſh, for their riſing up againſt the Miniſtration of the Spirit. And therefore be wiſe here I beſeech you, that in the ſhattering of the Nation (if there be no remedy) you may be kept together as a *bleſſed remnant* and a *hopefull ſeed* of the following generation.

To Conclude.

Honourable and worthy, we will be willingly contented, to do and ſuffer all things with you; we will cheerfully run through *honour* and *diſhonour* with you; *fame* and *infamy*; *gain* and *loſſe*, *trouble* and *quietneſſe*, *War* and *Peace*, *life* and *death*; and do deſire to reſerve *nothing* to our ſelves, *Niſi unicum verbum domini*, but only the *Word* of God, in its own *purity* and *liberty*, to *preach* it, and to *publiſh* it, and to *profeſſe* it, and *practiſe* it for the *glory* of God and his *only begotten Son* and for the *good* of *his* kingdom and this Kingdom.

And thus much unto you from the Lord.

A *Reply* to Maſter Loves CONTRADICTIONS.

16.*

Sir,

BEcauſe I would not wrong you in any meaſure in what you ſaid, I went to one who took your notes in ſhort-hand, and he gave me what I here ſet down for yours, which I well remember are the things you then ſpake, for the ſubſtance of them. To which I give you this following *Reply*.

Mr. *LOVE*,

Mr. *LOVE.*

Caſt your eyes upon the begun Reformation, though peradventure cryed down with Confidence, No ſuch thing as the Reformation of the Church, &c.

Reply.

I taught indeed, That the Kingdome of *Chriſt* is a *ſpirituall Kingdome*, and the Reformation of it is *anſwerable*; and that *Chriſt* himſelf, who is the *Lord*, the *Spirit*, is the *Reformer* of this *ſpirituall* kingdome by his *Word* and *Spirit*: but little thought that *any man* would have been ſo *blind* or worſe, as to have affirmed, the *preaching* of this *ſpirituall* and *glorious* Reformation, was to *preach* againſt *all* Reformation. Is the *Reformation* of *Jeſus Chriſt*, which he works by his *Word* and *Spirit* in all the *faithfull*, and in all the *Churches* of the Saints no *Reformation* at all? How durſt you affirm this Mr. *Love?*

Mr. *LOVE.*

As if all were encompaſſed within the narrow heart of man.

Reply.

Yet I ſaid plainly enough, When the *heart* is reformed, *all* is reformed; and *Goſpel* Reformation, though it *begins* in the *inward* man, *ends* in the *outward*. Did you, Sir, accuſe me rightly then, or no?

Mr. *LOVE.*

If this be ſo, Race out the firſt Article of the Covenant.

Reply.

I had rather the *whole* Covenant were *raced* out, then the *leaſt* truth contained in the *Word* of God: Though I like the *Covenant* well enough, according to the true intention of it.

Again

Again, if the *thing* be *truly* considered, it will appear, that *you* are more against the *Covenant* then I: for the *Covenant* engages us to reform *according to the word of God*; but you (it seems) would reform *without*, yea *against* the word, *with outward* and *secular* power; which you will not *suffer* in the *Magistrates* hands neither, but will *needs* have it in your *owne*.

Mr. *LOVE*.

If this Doctrine be true, That Gospell Reformation be only spirituall, then I wonder how Paul was so out, who said, When I come I will set all things in order? surely that was a Church Order.

Reply.

But pray, What *outward* or *secular* power had *Paul*, (who suffered not onely much from the *world*, but most from the *false Apostles*) to set the Church in *order*? Did *Paul* (think you) use any *worldly* power to set the church in *order*; or only the *power* of the *word* and *spirit*? But these men think, if the *Church* be to be set in *order* by the *word* and *spirit* onely (which were sufficient in *Pauls* time) it's like to be *out* of *order* for them.

Mr. *LOVE*.

To cry down all kinde of Government under heart-government; and all Reformation as carnall, because you have the Civil Magistrates hand to it, is against that place of Paul, 1 Tim. 2. 2. *Pray for Kings, and all that are in authority, that we may lead a quiet and peaceable life in all godlinesse and honestie.*

 Reply.

Reply.

Well argu'd now indeed. *Babes* and *ſucklings*, you ſhall come forth and anſwer this *Maſter in Iſrael.*

The *ſence* of this *place* is evidently *this*; That *Chriſtians* ſhould pray for *Kings* & *Governours*, that *God* would ſo incline their *hearts*, that whileſt we live in *godlineſſe* under them, they would ſuffer us to live in *peace*; and not make us fare the *worſe* in the *world*, for our *intereſt* in the kingdome of *God*. And what one *drop* can Mr. *Love ſqueeze* out of this *Scripture* to *cool* the *tip* of his tongue? For the meaning is not, That the *Magiſtrate* ſhould *inforce* godlineſſe; but *protect* us in godlineſſe.

Mr. *LOVE.*

To juſtle out the Magiſtrates power, is to juſtle out the firſt Article of the Covenant; (What again?) *and they that juſtle out that, will juſtle out you ſhortly.*

Reply.

Good Sir, *Aſcribe* not your *own* work to *our* hands. The *juſtling out the Magiſtrate*, have you not made it the *chiefe* part of your buſineſſe now for a *long* while together? And are you not *ſtill* ſo diligently *acting* it every day, that now you think your *worke* is in ſome *forwardneſſe*, and you are *pretty* well able to *deale* with him? And now becauſe you would not be miſtruſted *your ſelves*, you *publikely* ſlander *us* with it. We ſee *clearly* thorow all your *ſlender* diſguiſes.

Mr. *LOVE.*

Mr. *LOVE.*

Ezra was of another mind, Ezra 7. 26. *Whosoever will not do the Law of thy God, and the Law of thy King, let Iudgement be executed speedily upon him, whether it be unto death, or unto banishment, or to confiscation of goods, or to imprisonment.*

Reply.

Well, Sir, will you *stand* to this place, and shall this *end* the controversie? Pray mark then: This was part of the Decree of *Artaxerxes*, a King of the *Nations*, touching the *Jewes*, for the rebuilding of the *material* Temple; That they should have *liberty* to do it, and not be *molested* in the doing of it, but should have what *assistance* the *State* could afford. The Decree was this: *Ezra* 7.13. *I make a Decree, That all they of the people of Israel, and of the Priests and Levites in any Realm, which are minded of their own free will, to go up to Jerusalem, go with thee; Forasmuch as thou art sent of the King and his seven Councellors, to enquire concerning Iudah and Ierusalem, according to the Law of thy God that is in thy hand, &c.* And *ver.*21. *I* Artaxerxes *the King do make a Decree to all the Treasurers beyond the River, That whatsoever* Ezra *the Priest shall require of you, it be done speedily unto two hundred Talents of silver.* And then, *ver.*26. follows; *Whoever will not do the law of thy God, and the law of thy King*, Let him be so and so punished, as you have heard.

1. Here then you see, That *Artaxerxes* made no *decree* to *inforce* all the Jewes to go *build*; but as the Text saith, *Those that were minded of their own free will.* See you not here, that even a King of the *Nations* thought it *unreasonable* to *force* any man to go to build

Gods *material* houſe, *againſt his will.*

2. And ſecondly, you ſee, How he *gave* them no *lawes* how to build, but *permitted* them to do it, *according to the law of their God that was in their hands.*

3. And thirdly, you ſee, How he *deterred* any from *hindering* them from this work, upon pain of *death, baniſhment, &c.*

Do you not *perceive* now by this time, how you then *deceived* the people, by giving them the *letter* of the *Word,* without the true *ſenſe* of it, as *Satan* dealt with *Chriſt* in his *temptations?* Such *Sermons* bring an *Houre of Temptation* upon the people.

This then is the *force* of the place:

1. Firſt, That the *Magiſtrate* may make a *Decree,* for all that are *minded of their own free will,* to build the *Spiritual* Temple of Jeſus Chriſt, and to *gather* up into a *Communion* of *Saints.*

2. Secondly, That he ought to *permit* this to be done, *according to the law of our God that is in our hands,* or rather according to the *law of the Spirit of life* that is in our *Hearts*; and not to *inforce* upon us any *Clergy conſtitutions.*

3. And thirdly, That he may *deterre* you, and the reſt of the Kingdome that are of the *like minde,* from *reſiſting* and *hindering* this work, which hath its *authority* from *Heaven.* That ſo the *Saints* (the *Kingdome* of Chriſt) may *pray* for the *Magiſtrate,* and *Chriſt* (the *King* of Saints) may *bleſſe* the *Magiſtrate,* and make him *proſperous.* And pray now what is all this to your purpoſe?

Mr. *LOVE.*

Mr. *LOVE.*

If it was good in your Hearts to think to Reform; its much better to do it.

Reply.

Does not *GOD* say, It was *well*, that David *thought* to build a Temple; and yet for all that, he *should* not *build* it? And do you now dare to *blame* this very thing? Cannot the *Scripture* it self be *quiet* for you?

Mr. *LOVE.*

You need not fear losing a Party.

Reply.

Yea, but how if *God* be in that *Party*? What then, Sir? Is it not *better* keeping a *little*, *poor*, *despised* Party, that hath *GOD* in it; then a *great* and *numerous* Party, *without* God?

Again, Did you preach before the Parliament, to *make* or *cast* off parties? Doth this appertain to the *mysterie* of *Christ* and the *Father*? Reader, These men are so *over-busie* in *making*, and *marring* Partyes, that I much feare they will, in the *end*, throw the Kingdome into more *misery* and *blood* than their *Predecessors* have done.

Mr. *LOVE.*

Reformation is no forcing Conscience, it meddles not with Conscience, it restrains Practice: If a Iesuite come from Rome *to kill a great Person, he does it in Conscience, but I meddle not with his Conscience, I restrain his Practice.*

Reply.

Does not *your* Reformation meddle with *Conscience*, Mr. *LOVE*? Did you speake this of *your selfe*, at *randome*, as the rest, or is this the *sense* of your *Brethren*? And doth *your* Reformation only restrain *outward*

ward Practice? Then to *tye up* mad Dogs, and Beares, and Tygers, is your *moſt excellent* Reformation. You that will not *meddle* with the *Conſciences* of men, it is no *wonder* you are making ſo many *iron yoaks* for their *necks*, and ſo many *ſnares* and *fetters* to hamper the *outward man*, the proper *ſubject* (it ſeems) of *your* Reformation. And thus taking upon *your ſelves* the Reformation of the *outward man*, you do *indeed* put the *Magiſtrates* work to an *end*, And then the *Aſſembly* may ſerve, in the *place* of the *Houſe of Commons*; and *Sion-Colledge* in the *place* of the *Lord Mayor*, *Aldermen*, and *Common-Councel*. See you not yet, Oh ye *Powers* of the *World*, how the *Eccleſiaſtical* Powers would eat you out?

And for your *Ieſuite*, Did you ever hear me ſay or hint, That the *Magiſtrate* ſhould not *reſtrain* and *puniſh* outward wickedneſſe? I wiſh therefore you would *unriddle* your ſelves, and tell *truly*, if you dare, how far you would *limit* the Magiſtrate, and *inlarge* your ſelves upon the *outward man*.

But certainly, if the *Magiſtrates* power hath under it the *whole outward man*, as indeed it hath: And if *Chriſts* power have under it, the *whole inward man*, as indeed it hath; what *place* then (I pray) is there left for your *Eccleſiaſtical* power, when the *outward* and the *inward* man are *diſpoſed* of before? Sure, when the *Magiſtrate* takes his own *proper power* to *himſelf*, and *Chriſt* his own *proper* power to *himſelf*; your *power* will be found to have *no* place, either in the *Worlds* Kingdom, or *GODS*; but you muſt find out ſome *third* place for it; for I will *aſſigne* you none; leſt you prove too angry.

Mr. *LOVE*.

Mr. *LOVE.*

The Church of Thyatira *might thinke shee had new light, and yet God saith, I have a few things against thee, because thou sufferest the woman* Jezabel, &c.

Reply.

Truly Sir, when *God* shall make you a *New Creature*, you will be glad of *New light*; for *behold* (saith God) *I make all things New*, even the *light* as well as the *creature*: the *Old light* will serve the *old man* wel enough.

And for the *Spirits* reproving the *Angel* of the *Church*, for *suffering* false and erroneous Teachers; doth this prove, *as you undertake*, that the *Angel* of the Church *had* or *exercised civil* and *secular* power in the *Church* of Christ? You erre, not *understanding* the Scriptures; for then any thing is *suffered* in the Church, when it is not reproved and condemned by the Word; the Word of truth, taught and published in the *Church*, will *suffer* no errour there; but you understand this *suffering*, of *outward* and *violent* power. Do you not *remember*, that I said at the beginning, that the *carnal* Church *understands* the whole Scriptures *carnally*?

Mr. *LOVE.*

And now to hear such Sermons preached, and Books printed; if it had been at Amsterdam, *it had been no marvell: But at* London, *and at* Westminster, &c.

Reply.

Truly, such a Sermon as *mine* might have been preached at *Amsterdam*, or any where else where the

the *Gospel* hath *free passage*: and such a Sermon as *yours* might have been preached at *Rome*, or any where else where the *precious Word* of GOD is under *restraint*, and *Ecclesiastical* power exalts it self, both above the *power* of the *Word*, and the power of the *Nation*. *Your* Sermon savours as ill to the *Faithfull*, as *mine* to the *World*.

Many other *weak*, *passionate*, *inconsiderate*, *erroneous* things, fell from Mr. *LOVE*, neither worth the troubling the *Reader* with, nor *my self*; and so they may *perish* and *rot* in their own *grave* (if they will) for they shall never receive a *Resurrection* from me.

And now at the *close* of all, I desire the Reader to observe the *difference* between our *Enemies* and *our selves*, in this great point of *Authority* and *Iurisdiction*, which is this: That *We* exalt *Iesus Christ alone* in the *spiritual* Church; and *attribute* to the *Magistrate*, his *full* power in the *world*; But *they* exalt *themselves* in Christs stead, in the *Church*, and set under their *feet* the *Magistrates* power in the *world*. And this is so *evident*, that there is some *operation* of *Satan*, more or lesse, upon him that *sees* it not.

FINIS.

——*Præsens malejudicat ætas,*
Iudicium melius, Posteritatis erit.

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